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FOR THE CONNECTICUT BAPTIST MISSIONARY SOCIETY.
CONDITIONS.

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RELIGIOUS INTELLIGENCE, FOREIGN AND DOMESTIC.

AMERICAN BIBLE SOCIETY.

The following extracts are from the Report of the proceedings of the American Bible Society, at their Seventh Anniversary meeting. The Proceedings occupy 34 3vo. pages, and contain much that is interesting. Our limits permit us to give little more than the address of the venerable president.

On Thursday, May 3, 1823, was held, at the City Hotel, New York, the seventh anniversary of the American Bible Society.

The Hon. John Jay, President of the Society, by reason of his advanced age and infirmity, not being able to be present, the Chair was taken by Gen. Matthew Clarkson, Senior Vice President, who was supported by the Hon. De Witt Clinton, and Richard Varick, Esq. Vice Presidents.

Among the persons convened, the Society had the satisfaction of seeing the Judges of the Supreme Court of the State of New York, a large number of Clergymen of different Denominations, and other Gentlemen of distinction, from various parts of the Union.

The meeting was opened by reading the 62d chapter of Isaiah, by the Rev. Mr. Sutherland, of New Hampshire.

The Rev. Dr. James Milnor, Secretary for Foreign Correspondence, read the following Address from the President of the American Bible Society.

GENTLEMEN,

It gives me pleasure to observe that this anniversary, like the preceding, brings with it tidings which give us occasion for mutual congratulations, and for united thanksgivings to Him whose blessings continue to prosper our proceedings.

These annual meetings naturally remind us of the purposes for which we have associated; and lead us to reflections highly interesting to those who consider what and where we are; and what and where we are to be.

That all men, throughout all ages, have violated their allegiance to their great Sovereign, is a fact to which experience and revelation bear ample and concurrent testimony. The Divine attributes forbid us to suppose, that the Almighty Sovereign of the universe, will permit any province of His empire to remain for ever in a state of revolt. On the contrary, the sacred Scriptures assure us, that it shall not only be reduced to obedience, but also be so purified and improved, as that righteousness and felicity shall dwell and abide in it.

Had it not been the purpose of God, that his will should be done on earth, as it is done in heaven. He would not have commanded us to pray for it. That command implies a prediction and a promise that in due season it shall be accomplished. If therefore the will of God is to be done on earth, as it is done in heaven, it must undoubtedly be known throughout the earth, before it can be done throughout the earth; and consequently, He who has decreed that it shall be so done, will provide that it shall be so known.

Our Redeemer having directed that the Gospel should be preached throughout the world, it was preached accordingly; and being witnessed from on high, "with signs and wonders, and with divers miracles and gifts of the Holy Ghost," it became preponderant, and triumphant, and effulgent. But

this state of exaltation, for reasons unknown to us, was suffered to undergo a temporary depression. A subsequent period arrived, when the pure doctrines of the Gospel were so alloyed by admixtures, and obscured by appendages, that its lustre gradually diminished, and like the fine gold mentioned by the prophet, it became dim.

Since the Reformation, artifice and error have been losing their influence on ignorance and credulity, and the Gospel has been resuming its purity. We now see Christians, in different countries, and of different denominations, spontaneously and cordially engaged in conveying the Scriptures, and the knowledge of salvation, to the heathen inhabitants of distant regions. So singular, impressive, and efficient, is the impulse which actuates them, that without the least prospect of earthly retribution, they cheerfully submit to such pecuniary contributions, such appropriations of time and industry, and, in many instances, to such hazards and privations, and such derelictions of personal comfort and convenience, as are in direct opposition to the propensities of human nature.

Can such extraordinary and unexampled undertakings, possibly belong to that class of enterprizes, which we are at liberty to adopt or decline as we please: enterprizes which no duty either commands or forbids? This is more than a mere speculative question; and therefore the evidence respecting the character and origin of these undertakings, cannot be too carefully examined, and maturely weighed; especially as this evidence is accumulating, and thereby acquiring additional claims to serious attention.

We observe a strange and general alteration in the feelings of Christians towards the Heathen; and one still more strange and unprecedented, has taken place in their feelings towards the Jews; feelings very different from those, which for so many centuries have universally prevailed. Although, as it were, sifted over all nations, yet, unlike the drops of rain which blend with the waters on which they fall, these scattered exiles have constantly remained in a state of separation from the people among whom they were dispersed; obstinately adhering to their peculiarities, and refusing to coalesce with them. By thus fulfilling the prophecies, every Jew is a living witness to their truth.

The same prophecies declare, that a time will come, when all the twelve tribes shall be restored to their country, and be a praise in the earth: but the precise time is not specified. By declaring that "blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in, and that Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," they lead us to conclude, that their blindness will not be sooner removed, and therefore, that their conversion is not to be sooner expected. Individual Jews, have, from time to time, been relieved from their blindness, and become Christians; and there are expressions in the Scriptures, which favour the prevailing opinion, that the conversion of a large portion, and perhaps of the whole tribe of Judah, may precede that of the other tribes. They are now experiencing less oppression, less contempt, and more compassion than formerly. Their obduracy is softening, and their prejudices abating. These changes have the appearance of incipient preparatives for their conversion.

Besides these recent changes in favour of the Heathen and the Jews, another has taken place in the disposition and feelings of our people towards the many savage nations who still remain within our limits. The policy formerly observed towards them, together with our rapid population, increased their necessities, but not our endeavours to alleviate them. This indifference has latterly been yield-

ing to a general sympathy for their wretchedness, and to a desire to meliorate their condition. For this laudable purpose, our government has wisely and virtuously adopted measures for their welfare; and benevolent societies, and pious individuals, are using means to introduce among them the benefits of civilization and Christianity.

Nor are these the only events and changes which are facilitating the distribution, and extending the knowledge of the Scriptures. For a long course of years, many European nations were induced to regard toleration as pernicious, and to believe that the people had no right to think and judge for themselves, respecting religious tenets, and modes of worship. Hence it was deemed advisable to prohibit their reading the Bible, and to grant that privilege only to persons of a certain description. Intolerance is passing away, and in France, where it formerly prevailed, Bible Societies have been established, by permission of the government, and are proceeding prosperously, under the auspices of men high in rank, in character, and in station.

From the nature, the tendency, and the results of these recent and singular changes, events, and institutions—from their coincidence, and admirable adjustment, as means for making known the Holy Scriptures, and inculcating the will of their Divine and merciful Author, throughout the world—and from the devotedness with which they are carrying into operation, there is reason to conclude, that they have been produced by Him, in whose hands are the hearts of all men.

If so, we are engaged in His service; and that consideration forbids us to permit our ardour or exertions to be relaxed, or discouraged by attempts to depreciate our motives, to impede or discredit our proceedings, or to diminish our temporal resources. The Scriptures represent Christians as being engaged in a spiritual warfare, and, therefore, both in their associated and individual capacities, they are to expect and prepare for opposition. On the various inducements which prompt this opposition, much might be said; though very little, if any thing, that would be new. The present occasion admits only of general and brief remarks, and not of particular and protracted disquisitions.

Whatever may be the characters, the prejudices, the views, or the arts of our opponents, we have only to be faithful to our Great Leader. They who march under the banners of EMMANUEL, have God with them; and consequently have nothing to fear.

The Treasurer, WILLIAM W. WOOLSEY, Esq. read the report of the Committee who audited his accounts, by which it appeared that,

The nett receipts for the year, (including the monies received to aid in building the new Depository,) have been	\$45,131 25
The expenditures for the Year	47,360 26

Votes of thanks were passed expressive of the approbation of the Society, for the manner in which the several officers of the institution performed their respective duties the year past.

FOREIGN ABSTRACTS.

At Pulo Penang, or Prince of Wales Island, which lies off the coast of the Malay Peninsula, in India, there is a missionary station under the direction of the London Missionary Society. Number of inhabitants about 35,000.—1300 are native Christians, 8000 are Chinese, and the rest are Malay and other settlers. Here are six schools; two Chinese, three Malay, and one Female Malay. In all these schools, the scriptures and tracts are more or less used, even by the Chinese and Mahomedan teachers. The homage and respect thus evidenced for the scriptures, encourage the hope that it is the design of heaven to prosper this Mission, and at no very distant day; and the missionaries flatter themselves, that from amongst the Malay youth, native

teachers may be speedily obtained. Several of both sexes read the New Testament with ease. A Malay School, after defraying the expenses of its establishment, can be supported for ten dollars per month, and about forty or fifty may be instructed therein. Chinese schools are more expensive. In 1786, this island was transferred to the East-India Company, and has a regular government, subordinate only to the governor-general.---*Ch. Watch.*

At Dacca, a large city in Bengal, India, and the capital of the eastern division of that province, the English Baptists support a missionary station. An auxiliary School Society has been established there for four years, which receives the support of European gentlemen residing in the city, and the favour of many leading natives. By the influence of this institution, 17 Bengalee Schools have been raised and kept up in such a manner, that they give 76 scholars each as the average attendance, the whole number being 1300. A school for indigent Christian children has been highly valuable to Bengal, as it has rescued many from vice and wretchedness. In the majority of these schools, the Bible is read; and "the gradual disappearance of opposition to the introduction of the scriptures into the native schools, is amongst the most pleasing features of improvement." A desire to obtain theological information is increasing in every class of society. At a festival, where nearly 200,000 persons were collected, such was their anxiety to receive tracts, that the distribution of them occupied five days. There are in Dacca about 150,000 inhabitants, more than half of whom are Mahomedans. It is 170 miles N. E. from Calcutta.—Ramprasad, a native missionary labours here, in connexion with Owen Leonard, sent by the Society in England.---*ib.*

At Sahebgunj, India, nearly 80 miles N. E. of Calcutta, Mr. William Thomas, a Portuguese, with four native assistants, constantly occupy themselves in visiting from village to village. The number of villages visited in only two months, is stated at upwards of 150. In the last two years, more than 20 persons, chiefly idolaters, have been baptized. This station is under the direction of the English Baptists. *ib.*

A letter from Calcutta, addressed by the Rev. Principal of the Bishop's College, to the Society in England for propagating the gospel, states, that the prejudices of the natives against introducing the Bible in their schools are constantly weakening. It is indeed true, that indolence and sensuality bind the people to their vile habits and superstitions; but the hope of their children's advancement in knowledge leads the parents to consent to the study of the scriptures in the schools, provided no direct attack is made on their idolatrous system. This plan, perhaps more effectually than any other, will finally undermine their false principles, and dissolve the charm by which Satan now holds them in cruel bondage. Not only the Bible, but also other Christian books, may now be read in heathen schools without alarm, even where Brahmin pundits are teachers as well as hearers. May not this be one illustration of that parable, in which the kingdom of God is likened to seed cast into the ground, which springs and grows up we know not how? Mark iv. 26, 27.---*ib.*

A Society is formed in Newburyport for promoting religious instruction in the Isle of Shoals. These islands are within nine miles of Portsmouth, N. H. and within 21 of Newburyport. They contain about 100 inhabitants, but for 20 years past are said to have had neither ministers, nor magistrates, nor schools. The former population was about 1000---*ib.*

DECLINE OF SUPERSTITION.

Mrs. Rowe of the English Baptist Mission in India, writes from Digah, to a young lady in New York, as follows:—

"You will be pleased by the following incident, to hear that the authorities begin to check the effusion of human blood in the superstitious rites of the heathen. At Alabahad, the natives having assem-

bled from all quarters to make the necessary offering to the Ganges, a proclamation was received from the chief magistrate, that whoever should be found to have assisted in the drowning of another, should be apprehended, and suffer the penalty of the law for murder; on which, the thousands dispersed very contentedly, without making any sacrifice of life. Let us rejoice, that the attempt has been made to prevent immolations at festivals, and that the natives so passively yield. A few months ago the burning of a widow was prevented in like manner: the scene was nearly opposite our house, in a fruit grove.

"I am happy to say our native school prospers. At this moment one of our rooms is filled with boys and girls from Mowpoora, a village four miles distant; four of the girls have on a reward-suit of blue India cotton, which I gave them for having learned half through the Hindoo spelling book."

From the Religious Intelligencer.

BAPTIST MISSION IN HAYTI.

The Baptist Missionary Society of Massachusetts has appointed the Rev. Thomas Paul, of Boston, a missionary to Hayti. Mr. Paul offered his services to the Board, and this proposal "was considered as an indication of Providence, that an attempt should be made to introduce the Protestant religion among the Haytians."

Mr. Paul intends sailing in the first vessel which proceeds from Boston to Port-au-Prince, and if at the expiration of six months, his prospects of usefulness are encouraging, the Board will establish a permanent mission on the Island. The American Baptist Magazine observes,

"Grateful acknowledgments are due to brethren of other denominations, for the lively interest they have taken in promoting this object. Mr. Paul has been kindly furnished with letters, from some of the most respectable merchants in New York, to men of wealth and authority in Hayti.

We confidently anticipate that he will meet with no opposition from the secular power. For although, by the Constitution of Hayti, "the Catholic, Apostolic, and Roman religion, is declared to be that of the government;" yet the Constitution also says, Art. 49, "all other religious denominations are tolerated in the republic, conforming themselves to the laws." And we are assured from undoubted sources, that President Boyer is a decided friend of religious liberty.

We hope that the friends of Christ will feel a deep concern for the prosperity of this mission. Pray for our brother, that God would open to him a door of utterance, to speak the mystery of Christ; and that the word of the Lord may have free course and be glorified, even as it is with you.

We would also remind Christians that this undertaking cannot be sustained without expense. We therefore, earnestly request them to aid this object, by more liberal contributions to the funds of the Society.

Since the appointment of Mr. Paul, a letter has been received from a pious and intelligent coloured person in Port-au-Prince, expressive of great anxiety that a preacher might be sent to Hayti. The information which he gives concerning the state of society, and the trials as well as encouragements which a minister may expect, is very interesting."

BAPTIST GENERAL CONVENTION.

On Wednesday April 30, the Baptist General Convention commenced its fourth triennial session, at the meeting-house of the First Baptist church in Washington city.

At 11 o'clock, the President of the Convention, the Rev. Robert B. Semple, opened the session by prayer.

The credentials of the delegates from the several societies, &c. were then called for and presented. It appeared, that in consequence of misapprehension, several societies had not sent the requisite sum to entitle them to representation in the Convention. In several instances, the sum of fifty or sixty dollars only had been sent, from a supposition that this sum was sufficient to entitle a society to one delegate. The Constitution of the Convention requires, that 100 dollars *per annum* be paid, to authorize the sending of two delegates.

On motion, it was resolved, to appoint a Committee of Elections, to examine the credentials of the several delegates, and report, at the opening of the session, to-morrow morning, a list of delegates duly empowered to sit in the Convention.

Brethren Baldwin, Bolles, Cone, Davis and Stokes, were appointed the Committee of Elections.

On motion, the Constitution was then read, together with the Charter of incorporation obtained from the state of Pennsylvania, since the last triennial session. The Charter was then referred to the Committee of Elections, for examination.

Resolved, That the usual hour of meeting be fixed at 9 o'clock, A. M.

Adjourned, at 2. P. M. until 4 o'clock, to hear the Convention sermon. Dr. Gano prayed.

At 4, (the Rev. Mr. Mercer, who was appointed to preach, not being present,) the Rev. Dr. Staughton preached from Acts xviii. 15. "And from thence, when the brethren heard of us, they came to meet us, as far as Appii Forum, and the Three Taverns; whom, when Paul saw, he thanked God, and took courage."

After the sermon a collection for Missions was taken.—*Star.*

Extract of a letter to a gentleman in Washington City, dated Northborough, Mass. April 2.

Dearly beloved brother,—The revival still goes on in Westborough. There have been added, if I am not mistaken, to the Baptist church since the revival commenced, twenty-two, and there now stand propounded for admission, ten: to Mr. Rockwood's church, forty-two, and there now stand propounded, twenty-five, making an accession to the churches in that town, of ninety-nine.

FOR THE CHRISTIAN SECRETARY.

AN ALLEGORY.

If we reflect on the various changes to which mankind are subject, and the numerous errors to which they are exposed; we cannot but observe that the scene of human life is chequered with different colours, by prosperity and adversity, by truth and error; the latter, adversity and error are much more frequent than the former. Painful indeed would be the reflection, and lamentable the consideration, were men left in the world, without a guide to direct their wandering steps, and without the hope of a better state of existence hereafter.

Indulging this train of reflection, I retired to rest, when fancy, ever most active while the body is tasting the sweets of repose, represented to my mind the following dream:—

I imagined myself sailing on a vast ocean, whose wide expanse extended farther than the eye could ken. On every side were thousands of vessels gliding over the expansive deep. While I was beholding with wonder and amazement, a figure appeared, whose commanding countenance, vast stature, and shining robes, pronounced him more than human. On his forehead was written "Truth," which denoted the character he sustained among moral beings. An emotion which we naturally feel in the presence of a superior, and which can be better imagined than described, made me shrink astonished from his presence. While endeavouring to retreat from his terrible majesty, my fears were calmed by the mild accents that issued from his lips. "Child of mortality," says he "fear not, but listen to the precepts of truth. The ocean on which you and those around you are embarked is the ocean of life. They, like yourself, are in search of some harbor, where neither storms nor tempests will disturb, and where they may ever remain beyond the reach of their merciless fury. Consider well, the course which you pursue, and never let the remembrance of this scene be erased from your memory. Happy, indeed, will be your condition, if, by observing the errors of others, you avoid the rocks and shoals on which they are shipwrecked."

No sooner had he concluded, and vanished from my sight, than another form appeared, whose name was "Deception." His name was written on his forehead in indelible characters, though not perfectly legible to the distant beholder. While examining his form and appearance, and admiring the beauty of his garments, he addressed me in words similar to the following: "Son of man, you are indeed on the ocean of life; but neither you nor those around you are in danger of being lost in this vast

abyss. Though some direct their course one way, and some another, though some are tossed by the turbulent waves, and others move smoothly along, where the sea is calm, yet all will finally reach the destined port, where they shall be no more driven by the winds nor tossed by the waves."

Immediately another form appeared, whose name was Infidelity. His name was written in legible characters on his bold front. His appearance, unlike either of the former, was terrible beyond description; his eyes were those of an eagle, his teeth like a lion. While I was looking in amazement, he raised his hands and exclaimed in an audible voice, "Death is an eternal sleep." The sound of his voice was like the roaring of thunder, and all who valued their safety fled from before him. After he disappeared I stood on the deck of the vessel, to examine more particularly the surrounding ships. Some, I observed, were sailing under full sail, directly with the wind; while others were directing their course against wind and tide. By inquiring I learnt, that the Sovereign whom the wind and the waves obey, had offered them his assistance, and had sent his only Son to direct them in their course. From him they received charts of their voyage, and a description of the country to which they were bound. But his kind intentions were in some measure frustrated; for some, unwilling to follow his directions, endeavoured to correct the charts, and to make them more accurate. By this means they were often hurried upon the hidden rocks of error, while they spread every sail, and fondly imagined themselves wafting towards the haven of bliss. Though they rejected the true guide, and the true pilot, they were not entirely destitute of direction; as they were supplied with a number of pilots, who instead of conducting them to a place of safety, seemed mostly engaged in compelling them to enter the impetuous current of vice. They were then almost beyond recovery, for they were forced along the tide, companions of infamy, until, at length they were consigned to the dark shades of oblivion. Some, I also observed were busily engaged in skimming the water, and gathering the weeds and the filth that floated on its surface. These were so attentively employed, that they forgot the purpose for which they had embarked. Few, thought I to myself, of this great multitude will ever arrive at the long desired haven. But while I was thus engaged in observing the mistakes of others, I was insensible that I had fallen into the same fatal security, which in them I severely censured. Already was I hurrying towards the hidden but destructive rocks of error. The sensations at this discovery were so acute, that while endeavouring to shun the impending danger, I awoke.

VERITAS OBSCURA.

For the Christian Secretary.

SENTENTIOUS.

11. When I see Minister a of the Gospel opposed to any pious Layman's establishing religious meetings in his parish, or endeavouring to awaken the people of his charge to diligence and prayer, I fear that he would be opposed to a revival, if it did not come through his instrumentality!

12. When I see charity students who are preparing for the ministry, so much attached to their studies, that they can do but little for Immanuel's cause, and disposed to excuse themselves by pretending it is now their main duty to study, I say to myself the Church will be disappointed if she expects much from them, however much they may shine as linguists!

13. When I see a professor of religion caring little or nothing about religious publications, which convey the interesting news of Immanuel's conquests, of revivals, &c. I fear he takes but little interest in the Redeemer's cause!

14. When I see an impenitent man careless, and saying that if he would, he cannot become pious; I tell him that he never will until he makes an effort!

15. When I hear a professor of religion speaking against religious conferences, and prayer meetings, and against making the subject of religion the general topic of conversation, I fear he is an emissary of Satan, and that he wishes to have as little of vital piety as possible in the world!

16. When I see a professor of religion who can

take the lead in the pleasures of the world, and then again when in company with christians, appear as much engaged in religion as the most zealous, I always think of Bunyan's Talkative!

17. When I see a professor of religion excusing himself from the performance of religious duties, I fear that our Saviour will excuse him from all these things in the world to come!

18. When I see an impenitent person hate the zealous and engaged christian, and endeavour to shun his company, I tell him he will not long be troubled with this kind of society, for no doubt but in another world, his society will possess as much malice as himself against followers of Christ!

19. When I see a man rejecting the Saviour of the world, I fear that this Saviour will reject him in the day of Judgment!

20. When I see professors of religion cold and formal in prayer, I fear they pray very little in secret!

EXPERIENTIA.

(To be continued)

THE CHRISTIAN SECRETARY.

HARTFORD, MAY 17, 1823.

THE BAPTIST GENERAL CONVENTION.

Not having received the proceedings of the Convention, till our paper was going to press, we cannot give even an abstract of their proceedings.—They met according to appointment on the 30th of April, and after a busy and interesting session, adjourned on the 8th instant. Its next triennial meeting is to be holden in the Baptist meeting house, in Oliver street, New York, on the last Wednesday of April, 1826.

The following persons are chosen as officers of the Board of Managers:—

Rev. Thomas Baldwin, D. D. President.
Rev. Jesse Mercer, 1st Vice President.
Rev. Burgess Allison, D. D. 2d Vice President.
Rev. O. B. Brown, 3d Vice President.
Rev. Lucius Bolles, 4th Vice President.
Rev. William Staughton, D. D. Cor. Secretary.
Thomas Stokes, Esq. Treasurer.
Rev. Luther Rice, Agent.

ANNUAL MEETING OF THE CONNECTICUT BAPTIST EDUCATION SOCIETY, May 7, 1823.

The meeting was opened by prayer by the Rev. J. Goodwin.

The Board of Managers presented the following REPORT.

The Board of Managers of the Connecticut Baptist Education Society, in presenting this their annual Report, indulge a hope that the small beginning they have made in promoting the object of the Society, will lay a foundation for more extended labours.—The commencement of all useful pursuits will ever be attended with inconveniences, which after the lapse of time, and the advantages of experience, may vanish.

Your Board have had occasion deeply to regret the want of funds, which has not only prevented them from inviting a numerous class of Christ's servants to the benefits of the Society, but has also rendered it impracticable to afford all the facilities desirable even to those whom they have received. It was thought, however, at the commencement of the last year, that there was no better method of improving the small funds in our hands, than by applying them to the benefit of one or two of our young brethren. We trust that a satisfactory income has been realized.

As it has hitherto been impossible for the Society to establish an institution where our beneficiaries might have the advantage, not otherwise to be enjoyed; the Board have been under the necessity of committing them to the care of one of our brethren in the ministry, in whose talents they placed confidence, and with whose attention and instruction they feel a satisfaction.

It must be obvious to every reflecting mind, that an institution where several students may be collected together, possesses many advantages which no individual instructor, encumbered with the charge of a people can possibly afford; and as the resources of the Society are at present too small to procure these advantages in our own vicinity, it is respectfully submitted as a question whether it would not

be expedient at present to co-operate with some neighbouring institution, until the providence of God may enable us to stand alone. Should such a measure be thought expedient we would recommend to the attention of the Society, a proposition from the Baptist Education Society of the state of New York, which will be explained by their agent appointed for that purpose; and also a proposition from the Board of Managers of the Baptist General Convention, in a Circular presented by their Secretary.

In compliance with the former of these propositions, the Board at their meeting in January last, under a full conviction of its propriety, voted to send the sum of one hundred dollars, to the institution at Hamilton, and also recommended brother John C. Holt, one of our beneficiaries, to the tuition of that Society, until the sense of the Society should be more fully known.

Your Board are fully persuaded of the necessity and the practicability, of obtaining more pecuniary means to carry our object into effect. There are no doubt many, who if they knew the precise object of the Society, would cheerfully contribute to its funds; and there are also many of our dear brethren whom God has called by his Spirit to proclaim his gospel, who, could they avail themselves of the labours of an Aquila, "to expound the way of the Lord more perfectly," would be thankful for the opportunity, and would be rendered doubly useful in the kingdom of our blessed Lord.

It is respectfully recommended that in all our attempts to afford literary instruction to our brethren, much pains be taken to improve their habits in their manners, and in their outward piety; there is as much propriety now as ever in the proverb, "Optimi sunt homines tamen" *the best after all are but men*, and although the heart be endowed with grace, there is still need of care and labour to limit the passions, and "mortify the deeds of the body." Satan is busy with men on their first entrance upon the ministry, and there is perhaps no season more proper for exertion to remove those native and constitutional encumbrances, which if they are not overcome will embarrass the sacred office through life. Finally may we all realize the need of the Lord to go with us in the path of useful exertion, and while we labour for the advantage of our young brethren, may we have much of that spirit of holiness, which literature itself can neither give nor take away.

Resolved unanimously, that the above report be accepted, and that it be published, together with the minutes of the meeting, in the Christian Secretary.

The Rev. J. W. Clark, Agent of the Baptist Education Society of the state of New York, being present, was invited to a seat. Mr. Clark presented the request from that Society that some united exertions may be made for the promotion of the common object in view by both Societies. The subject was taken up, and after some conversation it was unanimously resolved, that in our opinion it is expedient and will be calculated to promote the object contemplated by this Society, to enter into co-operation for the present with the Baptist Education Society of the state of New York.

Resolved, in pursuance of the foregoing resolution, that the surplus funds of this Society now in the treasury, be forwarded to the treasurer of that Society—also—

Resolved, that the students under the patronage of this Society, be recommended to the Institution established at Hamilton, New York.

Resolved, that Messrs. Noadiah Woodruff, Esq. Elisha Cushman, and Joseph B. Gilbert, be appointed to visit that Society, at their annual meeting in June next, with discretionary power to make any such further arrangements as the Board of this Society may ratify.

Resolved, that we will immediately adopt and endeavour to carry into effect measures to increase the funds of this Society.

Resolved, that brethren Cushman and Bolles, be appointed to prepare and issue a Circular containing the Constitution, Charter, objects and progress of the Society; and an affectionate appeal to the friends of Zion for aid in our behalf.

Resolved, that an Agent be employed by the

Board to travel in this state and vicinity, to disseminate information, and to solicit subscriptions and donations to the Society.

The fourth Article of the Constitution was altered so as to require but one Vice President, and but three Trustees, in the Board of Managers.

A Resolution was passed declaring that a donation of one thousand dollars, to the treasury of this Society, shall constitute a scholarship, the interest of which shall defray the tuition of the student annually; and said scholarship shall bear the name of the donor or donors, forever.

The following persons were appointed officers of the Society the ensuing year.

REV. JONATHAN GOODWIN, *President*.
 AUGUSTUS BOLLES, *Vice President*.
 ELISHA CUSHMAN, *Secretary*.
 MR. JOSEPH B. GILBERT, *Treasurer*.
 NOADIAH WOODRUFF,
 JEREMIAH BROWN, } *Trustees*.
 REV. WILLIAM BENTLEY,

Resolved to hold the next annual meeting of the Society in Hartford, on the second Wednesday in May, 1824, at 9 o'clock A. M.

MARRIED,

At Middletown, Capt. Horace Clark, to Miss Emily Nichols. Mr. Joel Hayden, to Miss Isabella Smith.
 At Saybrook, Mr. Amos Scovill, to Miss Hannah Pratt.
 At New Haven, Mr. Charles Faxon, to Miss Lucy Ann Steele.
 At Lyme, Dr. Ambrose Niles, to Miss Frances Maiden, of Hartford.

DIED,

In this city, Mr. John Carter.
 In this town, Mrs. Anna Seymour, aged 69. Mrs. Elizabeth Kellogg, relict of Mr. Charles Kellogg, aged 80.
 At New Haven, suddenly, on Saturday evening, Mr. Ashbel Lines, aged 72; he died while in the act of eating supper.
 At Enfield, Mrs. Mindwell Terry, aged 89, relict of Mr. Ebenezer Terry. Mrs. Beulah Pease, aged 70.
 At Middletown, Mrs. Mercy Wetmore, aged 87, relict of Capt. John Wetmore. Mrs. Priscilla Lucas, aged 79.
 At New London, Mr. William Hurlbut, aged 78, a revolutionary pensioner.
 At Bristol, Mr. Lament Peck, aged 72.
 At Vernon, Miss Fanny Hackett, aged 17, instantly killed by the falling of some timbers which were over her head.
 At Hartland, Rev. Aaron Church, in the 78th year of his age, and 50th of his ministry.
 At Rochester, of a lingering illness, Mr. Jesse Peck, aged 69, a revolutionary officer, formerly of Berlin.

For the Christian Secretary.

Mr. Editor,

The following is extracted from the same original HISTORICAL POEM as was the FALL OF GREECE, lately inserted in your interesting Journal.

PAGAN WORSHIP:

THE Pagans last, in countless thousands stand,
 In boundless regions, of a darken'd land.
 Numerous as are their nations, are their gods,
 Numerous as are their idols, are the rods
 That superstition gives them, which they wield
 O'er humbled men, who humbly to them yield.

From mysteries of the Edda, 'neath the Pole,
 Where icy mountains in the ocean roll—
 To mysteries of the Vedas 'neath the Line,
 Where scorching rays of burning Sol do shine—
 From Thule's rock, to where the Ganges rolls,
 Embracing millions of immortal souls—
 From China's realm to California's shore,
 Are countless gods on mountain and on moor.
 In every clime where pagan darkness reigns,
 Are idol gods, and pagan priests and chains!

Some worship Sun, and some the Moon adore,
 Some kneel to Stars that spangle o'er and o'er
 The spacious concave of the boundless sky,
 Which hides from man the GOD OF ALL most high.
 Some worship god made up of mouldering man,
 Some blood-stain'd Chief of some blood-glutt'd Clan.
 Some bow to stocks, and some to stones fall down,
 And from their priests, receive or smile or frown.
 Some pray to famine as the god all good,
 Which scorns their prayers and devours their food;
 While others pay to pestilence their vow,
 Which "walks in darkness," where its votaries bow!
 The wind has votaries who before it kneel,
 While with its power it makes the forest reel.
 Fire too is worshipp'd, when its flames devour
 The work of ages in a hapless hour.*
 And water, too, 'midst her destructive floods,
 Has praying men, and priests, and idol gods!

Men also worship reptile, fowl, and beast,
 And to them offer sacrifice and feast.
 Cows, cats and dogs—vultures and crocodiles,
 Still have their priesthood with "enchanting wiles."

And O! the weakness of the darkened mind,
 By custom more than 'tis by nature blind:
 Men still do bow to idols rudely made
 By their own hands—to them have humbly pray'd,
 To them have sacrific'd 'midst flames that shine,
 Their blameless offspring on their blood-stain'd shrine.

The Druid still the flaming torch applies
 And smoking victims yet obscure the skies!
 The brazen Moloch still his arms extends,
 And burning infants with the embers blends!
 The Suttie widow o'er her husband's manes,
 Subjects her body to her idol's flames!
 Hindoos prostrate their bodies and their souls
 While o'er their frames the car of Jugg'naut rolls!
 Proud Burmah's king his idol still adores,
 And for his smiles on bended knees implores.
 In short—frail gods rise up like hydras round,
 Where'er frail, mortal man, and bigotry are found.

* The following exhibits the present state of worship among the Chinese, who claim to be the most ancient race in the world; and altogether the most advanced in science, civilization, and the true worship of the Deity.—These remarks were made in regard to the Proclamation issued in consequence of the late great fire at Canton.

Remarks on Ching Tagin's Proclamation, by Dr. M.

The writer of this document is a man of official rank, and great popularity in the Chinese empire. He is esteemed a well educated, religious, virtuous pagan. The mixture of truth and error, of wisdom and nonsense, contained in the proclamation, must be apparent to every well instructed Christian.

The Canton daily paper announces, that on the day of the new moon, Nov. 12, which he had chosen as an auspicious day, for receiving the seal of his new appointment to the office of Foo-yuen, i. e. "Soothe of the people," the place next to that of Governor General of the Province, he early went forth of his mansion, and proceeded to the temple of Confucius; to the temple of the Deified Warrior Kwan-foot-toze; to the Dragon King, or Scagad temple; to the Queen of Heaven's temple; and to the Fire-God temple; to the City-God temple, and to the Wind-God temple, at each of which he worshipped and offered incense. He then visited the Tartar Generals, the Literary Chancellor, &c. and received visits of congratulation from the Governor, the Hoppoo, and all the civil and military officers belonging to this provincial metropolis. Next day the proclamation was published.

SUMMARY.

THE PIRATES.

Captain Reed, of the brig Mount Hope, from Cuba, having learnt that a piratical boat was waiting for him, armed his vessel and procured three extra men. When clear of the land, he discovered a piratical boat, of about 3 tons and 30 men. Capt. R. manned his boat with nine men, to engage her, when the pirate stood for the shore and her crew made for the bushes. Capt. Reed's men made for the boat, but the pirates rushed from their ambush and fired. The boat finding the pirates had too great a force for them, returned to the brig, when the pirates pursued. Capt. R. finding his force not sufficient to keep them off, put back to port, obtained more hands, and again put to sea.

The brig Belisarius of New-York, bound to New-Orleans, was boarded off Vera Cruz by a pirate, and robbed, the captain and mate cut and stabbed, to extort their money, and the captain finally killed. The mate barely escaped with life—he has command of the brig.

The boats of the British vessels of war cruising in the West Indies, had made a thorough search among the Keys, and destroyed many huts, &c. belonging to the pirates. In searching an uninhabited harbour of Nerangos, 800 barrels containing wine, brandy, gin, &c. were found concealed.

Jamaica papers received at Charleston, announce the arrival at Port Royal, of the English cutter Grecian, Lieut. Cawley, from the coast of Cuba, where she had destroyed four piratical vessels. On the 20th of March, she discovered a schooner close in shore, at the entrance of the river St. John, Bay of Phillipina, Island of Cuba, at which we made all sail in chase; and at 1 P. M. being about two miles from her, she hoisted a red flag forward, and a white flag, having a death's head, with marrow bones at the main, and instantly commenced a heavy fire on us from two long 18 and 12 pounders, on pivots, and six short 9 pounders, all brought over on one side, with a vast number of musketry. At 1 P. M. the Grecian commenced action, with round and grape shot, at 1 55, the Grecian took the ground in two fathoms water, about half musket shot from the pirate, at which moment the latter blew up with a tremendous explosion. The Grecian's boat at this time being manned, for the purpose of boarding, instantly put off, the pirates taking to their boats for the shore, distant half a cable's length, and had but a few moments to form, when our boats reached the spot; a desperate conflict here took place for a short time, when the pirates flew in all directions, having about thirty killed

and wounded; five prisoners were taken, two of whom have since died of their wounds. From the information of the prisoners on board, it appears that the schooner's name was La Gata, of ninety tons, commanded by a person named Joseph Sabina, a notorious pirate, with a complement of ninety men; she also had a felucca, with four carriage guns and twenty-seven stand of arms, and two other boats, with a mounted swivel in each, and twenty-four stand of musketry, all of which were in action against us. The schooner had on board a valuable cargo of plunder, all of which was, by the explosion, destroyed with the exception of five bales of indigo. This vessel had been for some time engaged in this work of death and plunder, her crew having shared for the last cruise 3000 dollars a man. She was afforded every assistance from the shore (as there were about thirty horses found ready equipped to favor their escape.) The loss of the Grecian is comparatively small, having only two men wounded, but she was much damaged in her sails and rigging, and had several shot in her mast and bowsprit.

KINGSTON, April 7.

Lieutenant Hobson, of the Lion, succeeded in recapturing a fisher's vessel, belonging to the Caymanas, which had been taken possession of by the pirate schooner two days before.

By an arrival at New-York, Liverpool dates have been received to the 8th of April.—"The great question of war," says the New-York Daily Advertiser, "remains in the same state that it has been in for several weeks; hostilities not having commenced, nor any stronger evidence of their speedy commencement than there had been for a month preceding; indeed the tone of the latest papers is somewhat lowered, and actual war is spoken of in terms that would countenance the possibility that after all it might blow over. There is undoubtedly some difficulty in France; the government obviously hesitates, or at least manœuvres sluggishly, and approaches the subject of open war and actual invasion with timidity and apprehension.

The English papers contain the melancholy particulars of the loss of the Dublin Packet Alert, on the coast of Wales. Upwards of 100 lives were lost. Twenty-nine bodies had washed ashore. The scene was heart rending in the extreme. When the boat with some of the passengers left the wreck, from 100 to 120 men, women and children were left, offering up their prayers to Heaven, many upon their knees in devotion, and mothers with infants in their arms in a state of distraction. In a few moments the vessel disappeared—and all perished.

Ireland continues in a state of convulsion. In the South, the turbulent spirit displays itself by attacks on property. Whenever the Ribbonmen and Orangemen meet, battles ensue.

A letter from Malta, mentions that during the Carnival, 700 poor boys to whom it is the practice to distribute bread on the last day of the Carnival, were assembled in the corridor of the convent, where the doors were fastened, and 110 are said to have been suffocated. An investigation is to be made by government.

ORATORIO OF SACRED MUSIC.

On Friday evening the 23d inst. at the Episcopal Church, will be performed by the JUBAL SOCIETY, the celebrated Oratorio of the INTERCESSION, by M. P. King, together with a number of Select Chorusses. Doors will be open at 7 o'clock; performance to commence at half past 7.

Price of single tickets, 37 1-2 cents.

Do. for the admission of a family, \$1 50. Tickets may be had at Huntington and Hopkins' Bookstore.

N. B. No money will in any case be received at the door of the Church, and for the accommodation of those who may come unprovided, tickets may be obtained at Messrs. Thomas G. Hart and Co's. store, nearly opposite the Church.

GEORGE W. BOLLES, Secretary.
 Hartford, May 16th, 1823.

NOTICE.

IN pursuance of an order of the court of probate for the district of Hartford, I hereby give notice to all persons interested in the estate of Daniel Skinner, late of Windsor, in the district of Hartford, deceased, to appear before the court of probate to be holden at the probate office in said district on the 26th day of May instant, at two o'clock P. M. to be heard relative to the appointment of commissioners on said estate.

May 16, 1823.

ARVID MERRILL, Executor.

ETNA INSURANCE COMPANY

WILL receive proposals for Insurance against loss or damage by fire, every day in the week (except Sunday) at their office in Morgan's Exchange Coffee-house, State Street, Hartford, Connecticut.

DANIEL ST. JOHN, Esq. of said Hartford, is appointed Surveyor. His acts in that capacity will be recognized as the acts of the Company.

THOMAS K. BRACE, President.
 ISAAC PERKINS, Secretary.
 Hartford, Feb. 16, 1822.